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Mr. Nyland: When I go back to Warwick, I hope to be able to be able to talk with the small groups; trying to produce an atmosphere of contentment and have adventure in them. Are you now set or not? We are trying to introduce adventures of contentment within the framework of wanting to exchange ideas about work. I say to the contentment. You know what that means to be content? To be at ease within, to have peace within oneself. The translation of contentment means really that to be at peace. And so, when I say these adventures, they have to produce a state of well being; of understanding between each other. Settling certain questions if they can be answered. So that then, the atmosphere of the little meeting will always be helpful for them when they think about it and they are back again in their ordinary life. And then, in their ordinary life again accumulating more and more litte questions and come with it to the little group meeting and again trying to solve them.

So this is what I would like to do now on this new side of the cassette. A little bit of that adventure of wishing to talk as you would talk among yourself. That you have certain questions that maybe some of the others can answer. To which I could listen and only help you a little if neccessary to keep you on the right road or to steer you in the right direction. Would you like to try; it is only an experiment? If it fails it fails but if it is successful it will be so useful to all of you. You do it but you have Thursday and Monday. You bring out into the open that what is really of concern and you feel at home to be able to talk about it, as if, for yourself. You want the truith to be known also by others and hope that others truithfully will report about what they think and feel about work and also what they consider results of thier attempts that they make for the creation of an 'I' and the function of an I itself given them information about themselves. So talk now, see if you can keep up a conversation among yourselves.

Steve Green: Yes, I was given a task to to chew my food in a way that I normally wouldn't; to chew and chew and extract from that its fullest ammount to the end and I really wasn't sure exactly how I was to use that and at the end of, particularly this morning and at noon today. I really attempted to do that and I found that I wasn't, I was ah too identified with the chewing process but that, in terms of actually trying to create an I or anything like that during that period but that the content of, of the conversation leading to, to the task. It seemed to put some, the word that comes to me, is centered and clarified my being in a way that I was really suprised. It was just, it was like a, like a certain poignant saying touched me. And at lunch, I was too caught up. In the morning, it, I was able to get up and walk to find that I was, that I was

simple and I could work, and that really, it was a question, no question of it.

Mr. Nyland: You understand, Steve, it is also meant metaphorically. I eat food when I am exposed to the formulation of ideas. It is food of a very special nature and I call it spiritual or for my inner life or more essential; sometimes it is a little more real. Never the less, it is food. I have to eat it in order to make it my own. It also has to be digested and that happens to be in the stomach when it is the real digestive process starting and then extracting because of the acid condition of the stomach that what is soluable in acid, then go over into the intestines and the duodenum; where the reaction is alkaline and there is extracted from my food that what is soluable in an alkaline surrounding and then after further gestation and then at times certain things take place for the perfection of the totallity of my system in my intestines it is discharged.

Now I eat that food with my mouth. In my mouth, saliva is already there trying to prepare that food for further digestion in my stomach. And so now, when I say, 'Why do I keep it in my mouth a little longer?'. I look at work and I say here I am exposed to something that I ought to eat, so they say, I ought to digest it. It means I have to put it to practice, because then when I digest it will give me a result in the form of experience. But, before I want to consider that, I want to see if actually that what was given to me as food is palatible to start with, but also doesn't contain really superficially, a kind of food that attracts me, so I want to eat the rest. When I keep it in my mouth it is comparible to having an introduction of Work, given is a certain way which creates in me a decision of that what is then given to become palatible to me. And that it contains certain ideas, a philosophy, all the different things I have been interested in when I was unconscious, to see if that it was recalled in that what is given, so that it can become a food for my life and not just food for an ivory tower.

So, this is the process, I try to extract by reading here and there, leafing through a book without actually reading it or looking at the photographs and getting an impression of what may be the story which is being told. I become familiar with that what seems to be the approaching possibilities of food. And, I say I extract a little bit it, a little bit of it and particularly I get a taste. Is that what is presented is tasteful, is that what is presented has fragrance. Is that what I wish to see it as is. Is actually something that has already a shape and form which I can recognise. If there are certain ideas which strike a corresponding note in me and which I then place against that kind of background of interest, let's say, of anthropology, or interest of social problems, or interest of religions of different kinds, or interest in behavior of man and the contemplation of science. Or, an interest that has something to do with condition of civil war within as

expressed of wars between nations. And, these kinds of things are in that what is give to me and I say that probably certain things that I miss. Maybe there is nothing said about cosmology, ah, but I look it up and I say yes there is, there is a reference made to it. Well, maybe it has not everything that I want, although it says in the title that it is All and Everything. Does it have anything about electricity? Oh, sure, a great deal. Does it say anything about Jesus Christ? Yes, a chapter on religion. Not only on him, but also Buddha and also Tibetanism. Does it say anything about the reasons why a person ought to be educated? Does it say anything about the attempts that have been made over a period of ages and from antiquity until now in relation to a possible development of culture and based then on the development of something that I myself also know, ought to develope as my inner life or the real reason for the study of man, so that then I will know actually what I am. And, where is the truith in that kind of a book. All of this I taste; I am not reading it yet. It is just preliminary and I am not as yet swallowing it. But when I swallow, then the process of digesting starts. And, this what I meant metaphorically. While I now do it physically, I think of that what is now presented to me while I am now digesting in mouth. And, there is a great deal that comes up, even, that wants to be formulated as a result of that. So, that when I swallow I can speak. I speak then in regard to that what I have seen, recieved, and little bit digested; not much, even a superficial impression. But then after I have started to really eat, I am reminded of the first impressions and I check against the first impressions of how I first recieved these ideas of a universe and the trans, ship, a ship for transportation, a space ship. Or, talking about different kinds of methods, or talking about common sense, or talking about dead bodies, or talking about experiments in electronics, or talking the effect of music. And I remember such things and I say, really in truith; this little book has All and Everyting in it. It is worthwile eating it further. This is what I meant, while I spend the time in throwing the food from one side of the mouth to the other, and seeing that my teeth I am mixing it well and preparing as it were a dough for the further baking is of, further baking of phosphura in my stomach. But then, I can truly say, I started to taste, I found the word and now I am interested in the sense of it. That was the idea. Who has statements to make about your work to keep the conversation going.

George: Mr. Nyland, I would just like to say something in relation what you said about that kind of digestion with ah, a week ago at our Monday night meeting, I took a task to really make an effort to switch some of the, to make an attempt to switch some of the energy from the interest that I had in doing my pottery course. For the last two and a half months, to really try to get something from this trip, and part of my effort and switch from that, during this

past, this past week has been from reading All and Everything and I ah, and I was at that time reading in the chapter on America and at that time I became very interested in the Persian as I had spoken to you about. And, I didn't understand at all and I read it a couple times and starting talking to people that I lived with ah, and became more interested and put more thought into it, in the sense in seeing how it applied in my own life. And, in one sense, it was. I came to the Land and looked in the key-word catalog to see if there was more information in the tapes and there wasn't anything direct but I came across something about cleansing, cleansing my own body. And, it began to make sense in a way and...

Mr. Nyland: Now you have to make more sense.

George:Yes.

Mr. Nyland: You have to start talking about your attempts to Work.

George: Yes, and that is what it has done.

Mr. Nyland: So far you are beating around the candle. You see, it is good to use it as a stimulus, but when you want it as an exchange. The only possiblity of an exchange with other people is based on Work itself, because that is why we are trying to practice. The question of you reading or the question of having certain thoughts it will happen to practically everybody and always is, is a statement. And some people say, yes, I remember that also or I have read the same book or I have had the same kind of condition and that is the end because there is no reason to talk further about it. But as soon as you introduce you have done, and results you have reached, then someone else who also has tried to do certain things in the same way and has also reached certain results; you talk about that kind of Work, because that Work is alive. You see so, as I say, don't beat around the bush too long. There now if you want to see it, you make attempts to really wake up to see yourself.

George: Yes, I.

Mr. Nyland: You know what I mean.

George: Yes, I have, uh, I have made many more attempts this past week than I had previous to this enthusiasm and uh...

Mr. Nyland: You see.

George: My attempts, my attempts, my attempts were more persistant. One particular day, one particular day when they were very clear to me was when in walking, just in walking to the well, which I do many times and I remembered Work and made efforts to, made an effort to have something present to me. And, something was present impartial to me, and I lost, I lost, that something and became interested in my walking in passing wood and again wished to have something present to me and again attempted to Work. I attempted to have something present to me. And then, when I was at the well again after doing certain manuevers there I that I did and needed to do and that night I, I looked at what I had just simply tried to do and remembered the times

I was playing and the next day I began trying during those times to have something present.

Mr. Nyland: I think that it is right. These of things start to link together. I think you should try certain attempts to make them a little more knowledgable or intense or more imperishable; that is they become more lasting. For instance, you walk to the well, you stop at certain times and you consider Work and you Work. You start, you take your foot in one step and another. After a little while, maybe half a second or maybe two or three minutes you realize that your attempts have failed because you have stop. You stop again, to renew your promise to yourself because you have made your promise that you want to Work on that little walk. So, you stop anytime that you realize you are unconscious and then you cannot start until you have made an attempt to create this 'I' and wishing to remain conscious as you then continue to walk. I don't know how many times you will stop but I think you should keep track of them. The attempts over the little distance between there and pottery and the well; how often have you lost yourself, how often have you wanted to find yourself? So that when you record at the end of the day, you can give yourself a mark. It is one way which this particular experience; an experiment becomes a little more deepened and less forgetful. You give more attention to that what you want to do and you have more results which become more tangible. So that you can change it the next time you say it is not a question of how many times I am reminded, it is now a question of how intense. And the next time, you say, it is not my feet I now, want to have certain knowledge of myself, which becomes impartial knowledge so that I know that it is actually me and if I want to describe myself, I certainly will not, will not try to change it because it is the truith. Use the test in a variety of different ways, the same way as a motive of something that is being played can be played in different ways by the introduction of different variations. The melody remains the same, still the totality of the result on the fingering technique is quite different. And so, I derive from that, that is a very simple thing a multiplication or a multiplicity of possible results which are all inherent in the original simplicity of my attempt and the adaptation and results I get are much wider and much more wide spread. You see what I mean? Then a description like that becomes alive and people can then remember it and to some extent, can even agree with you. You will encourage other people, for instance, I now ask, who has made attempts of that kind, maybe today, like George started to explain about his afternoon.

All right Griff, Steve mentioned about this question of chewing food because some of you were present when we happened to talk about it. Have you taken certain things like that to heart? Have you used it for your own life even if they may have applied to something else, certain someone else, in answer to that question? Again I say, are you

utilizing the opportunities which are there? Are you alive enough to see that, that what is given, in a general way, most likely be used by you, by oneself? And, don't let go of that kind of opportunity; particularly, when you sit in a meeting for the purpose of the acquisition of higher learning, not just passing the time; like a school. You must learn to talk, because that prevents you. You think its an obstacle and it is, you make much more of it as it a reality. If you just step over the threshold, you'll find out how terribly difficult it was to think about it and how terribly simple it actually is when you have the experience.

(?):Mr. Nyland?

Mr. Nyland: Yes.

(?):Today I was in the kitchen and I very much wished to Work and, but I, um, when I was doing certain things in my mind was going, um, around, but there were certain attempts that I made, then there were awarenesses of myself, but I felt that I wished that it would be, um, that I would be able to continue to remember and I said to myself, I got to remember to Work in this next half-hour and then I got caught up and I forgot and I couldn't get back to a kind of center in my, in myself. And I really, and I think about when you go and um, when I am doing my routine stuff here at the Land and how, when I going through the day I know there will be certain times when I will Work, but at the same time there is not an organization or a, how can I make sure that I can get a handle, a real handle on myself so that when I start...

Mr. Nyland: You have to make the handle when the iron is hot. Now is the time to make certain, don't get ridgid. To think about the time when you have to use them instead of now using them because there is no particular need for it. Imagine how it would be when you are by yourself, we don't have these kinds of meetings, then I am back in Warwick.

(?): That's right, right.

Mr. Nyland: You try to remember now, what it might be, when, you know, the emptiness, and if that is there, at that time, and then by association you are reminded of what at the present time try to, as it were, try to cook up. You have to try bake certain things in imagination, which are plausible and which can exist and then afterwards, can be made when you actually experience this emptiness. Look ahead into the future as to actually what might actually happen and then foresee how it is going to happen and imagine you yourself meeting it. It is very interesting to live that way in the future in hallucination or in imagination. But then when it actually takes place and you have something to go by, because already, you might say, it has become deja vu.

Try to use yourself in a variety of different ways, by putting yourself, now in all kind of contortions. Of the contortions that what might be used at the present time, you certainly don't like to do, but you have to consider because that is whats going to come. That will help your work now

and certainly will enable you to be a little more flexible in the actuality of missing something when it appears to you and you don't have to fall back again until that same trap that one usually falls in when it in comes over you, you have to prepared for it. It is a question of preparation. There is really no way of saying it. I wish I could have a store or a book shop or something which I could get bottles of it. Inspiration, bottles of it, perspiration, bottles of it. Ten bottles, with enthusiasm. You know there, I could over there and mix it with my tapioca pudding. I have to be clear about myself because I know and I ought to know what I do and I know what I am going to be up against and I know my nature and the traits and my character, my, I know what I will want to use as a rationalization and how I want to avoid the issue. I don't want to face this and that because I don't like it. I know it now and I don't have to wait for two or three days, or four or five years, who knows. Something has based, to be based within myself; it starts to function and there is no reason why I shouldn't build on it now. Extract it as much as you can at the present time particularly for something that will give you that kind of solidity. And when it is sufficiently clear, it will come back in clarity. If I realize now that I need something and I ask God to help me; I establish now a relationship with him, now. And then, when I finish my prayers, now don't forget God I'm going to call you again. Do you understand what I mean?

(.....?): I think, I do.

Mr. Nyland: Yes. When I want to work, I prepare for the time, I think I cannot Work. Then remembering that what I have made of preparation I can at least add a little more brick to the wall that I am building.

If you just speak, you see, you help yourself to be able to continue to think. And if you wish to think and want to get somewhere, then you have to add a little bit more of the attempt you make to talk about what you have thought and in that process you start to ponder about what you have been thinking, so that when you want to use it, the pondering will give you the value of how to use a brick. And the pondering will also give you a method of how to build a wall. So that when you do build the wall you are already at a certain place. Also I would say, when you build it sufficiently high that you have a panorama of where you came from. And you will look back and that will give you food for thought. And again, you say, why do I want to build this wall, in order to stand on it and look down. It is something else, I want to build another wall and another and another, then a floor, and then a roof and then probably I put a flag on it, when I get to the roof. This is the building I've made. I try to imagine the kesjanian body, in the best way I can; made up of ether, ha, ha, I know how you imagine that. It is worth while to keep on thinking about it. This is really an adjective, one should have towards oneself. Impossible and stupid, but something that is so

alive, that you really don't care form it takes. You are interested of the existence that really you can recognise. You will recognise your aliveness. You may not recognise the form or if you do you will, you will start criticising it. Thank God, you have nothing to criticise life by. All you can do is say that it exists and you say also in gratitude it exists, but you are not going to criticise it. That is why the criticism is lost, when you can see life instead of the form. That is the whole reason for that kind of objectivity. Because you loose then what you usually have then in ordinary life. That is the expenditure of energy for things that are absolutely useless. What good is it to say that a corner of the room has to be this way and that way; particularly when you are not living in it. If you live in it, alright, then it is your affair. But how often do we bother about the conditions of other people and a judgement. And you say, so and so, why are they wearing that kind of a hat, but thank God, you don't have to wear it. And you say, if I were so and so I wouldn't eat that cake. Then don't eat it. But why say it if you don't want to eat it. You have no right to criticise someone else. You don't even know why they do things the way they do. And still you're filled all the time with that kind of, call it criticism, call it gossip, call it negativity, call it mixing up in the affairs that belong to someone else. It is so obvious how often you spend your time and energy for that, and what for? What use is it. But even if you could change the weather; you'll have weather that someone else doesn't like.

Terry Bachman: Mr. Nyland.

Mr. Nyland: Yes.

Terry: It's Terry Bachman.

Mr. Nyland: Yes, yes, Terry.

Terry: I been, since you came, talked Tuesday night, you spoke to a lot of people there and became sort of separated, or wheat from the chaff. I was, I was always end up putting myself with the chaff in terms of my own reasons and things.

Mr. Nyland: Have you any particular reason for doing, was this in Santa Rosa?

Terry: Yes, ah.

Mr. Nyland: Why do you want to consider yourself chaff?

Terry: What I really want to say, that I have been, during this time, really examining what I am doing and why. And I am thinking I'm Working all together wrong. I really think that I am in a rut of having my ordinary mind following me around, in a sense.

Mr. Nyland: That is quite possible.

Terry: I don't think I had impartiality, and simultanity and I would just like to start over again.

Mr. Nyland: Good. You just make a clean slate. But you see for that you have to be convinced that actually what you have been doing may have been wrong. I would not immediately say that was wrong. I think in the beginning

there was an understanding which perhaps went in the road, a little bit. And a little bit off, you were not in, on center any more and but I think every once and a while you ran into the ditch. If you want to start over again, start with a clean slate. And say, well actually what is the principle of this kind of Work. And you can understand the reason for objectivity. Then you start to define what is really an objective fact. Then is it you will ask, do I really need this. The answer is for ordinary life, certainly you don't. You get along very well with associations and interpretations, rationalizations and hypocracy. It doesn't make much difference. But now, the question is what is the reason that I don't want to have this kind of existence continue when there is a possibility of utilizing it for another purpose, which is for me personally is more important than anything else in the world. Now that is a very big statement.

(?): I wish I felt that strongly before.

Mr. Nyland: Yes, I know.

(?): I don't feel it enough.

Mr. Nyland: But then you see it and then you question it. And then you say now what else is really also important. This is the pondering you should do about the expenditure of the energy of your life. That is you, yourself and the maintainance of yourself as you are. There are the children; their requirements for education and taking care. There are other requirements that have do with the maintainance of yourself in relationships. Including a husband, including that what is needed for the maintainance of the house. All those things are important, you cannot neglect them. You have to find out what is really the actual value if you were to express it in volume or in measurement or in value of money or whatever it could become or whatever are potentialities in it. Or what is it what you wish for yourself to derive from it. You keep on, I would say, day after day, after you have spent your time on this and that, start to realize or make it clear to yourself; that I have spent so much time on this. Well maybe I shouldn't maybe I should, maybe I should spend more. You have to have more of the division of your energy which is available into pursuits which are worthwhile. But it again means something else. I have to be interested in having to spend it efficiently. And then I ask, but who is is going to judge about my efficiency. Because if I die, my books are closed and nobody is going to read them and I don't publish an autobiography. I really am the master of how I spend my time and I am not responsible in any accounting to anybody. That is what I say when I am just ordinary man. And at last, I have to think about that; is it really true. And I come to some conclusions that at times there seems to be a certain accounting that has to be given, also to myself, but something that is a little different from either my feeling or my mind. I don't know how that works with different people. I say sometimes it is

my conscience that tells me something. Sometimes I say perhaps it is a level of a being or an insight or something that comes to me out of the blue sky. I don't know where it comes from still it seems to be very important and I continue to ponder about that; what is it that I really want out of my life and do I take it as a responsibility that I must take or do I see it as something that belongs also to others. Or do I have to share what is my own, with other people. And, for what reason. And is actually that I wish to help others like I want to help my children. I say my children are my own so they are part of me. But, are my friends also belonging to me? When I give something to a friend I give something of my own property, maybe I get something back, I become part of that person. And the relationship that is sometime deepened between people will cause me to consider the relationship sometimes if it can be developed more or somehow or the other it somehow answers the certain questions that I have that can be solved by such a relation. It is a study of ethics. It is a study partly of religion. It is a study, partly (?) philosophy. It is something that is religious in its particular tint. It something that is colored because of my particular personality traits. And, all of that I don't put it all in one pot, but I look at it once in a while, and every once in a while I taste a little bit of it and I see what is the effect on me. And, I say this my life and I carry it out. I get up in the morning and there it is; the whole day and I do this or maybe I am not happy about it, maybe, sometimes very happy. Maybe, sometimes, I realize it is the only thing to do. Sometime, I say, God please deliver me from certain things I don't want to do. And, maybe, I don't want to pray and maybe I want to continue to think and maybe I want to be agnostic and maybe I don't want to say thank you to anybody. And maybe, I say perhaps should dependant and I keep on considering and weighing one way or the other. I don't always make up my mind, but out of the totallity of that I will gradually get something that becomes like different kind of a language I establish in my life. And, this particular life is going to be my own and not that what has been taught to me or that what is mechanically been communicated to me or that what is growing me as a result of reaction to the outside world in recieving impressions. You see, finally I come to the conclusion that I want to be something. I want to be recognised as an enity who knows what will ought to be done. I want to see if that enity can stand the intrusions or the difficulties of ordinary life which will affect it and I want to see I can for myself actually accomplish to have this in me; something that is my own, can give me strength and will continue to be with me. And sometimes I say, that kind of devotion to my inner life is something that really belongs also to others who are striving in the same way. And then, I look at the mirror, then I look at religions, I look at people suffering, I look at those who are heroes; who have lived for an aim, and I

start to compare myself. What can I, poor little creature, now do that is worthwhile and why do I even want to consider myself. After sometime, all these little questions will come up again and again. After sometime, some of the questions will not come up any more, because they have been solved by experience. After some time there will new questions coming up but they will be of a different calibur and after some time I will gradually do away with the things that remain superficial and I will say the only way I can live is become more intense, more real, more essential. And then I say, if that is the case then I live there; what can be the purpose of staying there. Do I have knowledge of existence of life within myself and does that have a meaning. Having that life as a relation to other lives, et cetera, et cetera. We have talked many times about it. It is a question I want to come to conclusions myself and then I say I want to Work again. I have to be motivated why I have to Work. I find it by the reason I have not continued to Work; what came up, what prevented it and if that is not worthwhile I say, the hell with that. I wish to become strong and I want to do away with my weakness. The trouble with weakness is that I don't have the strength to say I want to be strong. The trouble with my strength is that I forget that I have been weak. Okay, Terry.

Mr. Nyland: It is almost the end. It is one side then the other. First side. Then we turn it over. Wait a minute. We turn it over.

Mr. Nyland: Alright? Now go ahead. We seem at times tiring each out.

Steve Paull: Well, I wish to be clear about my Work by describing it, by being able to describe it. Now I think I realize that to be able to speak about it, makes it clearer for myself. I have difficulty with the idea of paraphenalia. The idea of..

Mr. Nyland:. What paraphenalia?

Steve Paull: Well, a thought, a thought that you spoke of last night of a task, the idea of simultaniety and impartiality, along with the wish to have a little I present.

Mr. Nyland: That was not paraphenalia, was it?

Steve Paull: Well, you used the word in the same sentence.

Mr. Nyland: Oh, I use paraphenalia with the different things that I am interested in which are not very much worthwile.

Steve Paull: Well, I have had wishes today to Work and these carried over into the presence of a little I.

Mr. Nyland: How much did you know of Work? How long have you... Who are you?

Steve Paull: Steve Paull.

Mr. Nyland: Yah, but, how long have you been so-called in Work?

Steve Paull: A year and a half.

Mr. Nyland: A year and a half. Where did you start?

Steve Paull: In Santa Rosa.
Mr. Nyland: In Santa Rosa and who answered you?
Steve Paull: Ah, Harry, Al, Bill...
Mr. Nyland: And are they, are they responsible for your wisdom?
Steve Paull: Yes, I know the difference between the repetition of the same, almost, almost hammering it in.
Mr. Nyland: Well, I was right, but don't get it hammered in. What did you do with it? Because they can really hammer. They are not responsible for what happens further.
Steve Paull: It finally penetrated, somewhat. I felt it in my skull. I mean, but...
Mr. Nyland: Is that your skull?
Steve Paull: (....?)
Mr. Nyland: By the way.
Steve Paull: Beside myself. Yes, ah, I see now as I am saying these things that there is a genuine need for myself to speak of these things in the right language.
Mr. Nyland: I think that is high time.
Steve Paull: High time.
Mr. Nyland: Isn't it.
Steve Paull: Yes.
Mr. Nyland: But, already, better late than never. So lets go back to Harry and Al and so forth. See what they have... They are here in this audience.
Steve Paull: It's true, yeh.
Mr. Nyland: So they can tell you. Huh. Who will answer Steve? What is Work? Try to explain it to him if he is not clear or find out first what he does know, what he thinks Work is, because when you don't know how to answer a question you can always prolong it by trying to get more information.
Steve Paull: It boils down to a form, it seems and at first, when I first heard the form, the formula, I felt that I could possibly illicit in myself a sense of what was said.
Mr. Nyland: The idea...
Steve Paull: I could be echo out and repeat back without knowing what was being...
Mr. Nyland: No, no, you don't have to be a parrot. And, I am glad you didn't use the word form any further and changed it into formula. But, have you any idea what is meant by a prescription of that kind?
Steve Paull: Yes.
Mr. Nyland: Good. Do you know the prescription in words? What is the prescription?
Steve Paull: The prescription as I heard it and as I remember was an ABC of; simultaneity, impartiality, and observation.
Mr. Nyland: Is that correct, you teachers?
Steve Paull: That was, what was said.
Mr. Nyland: Well now, wait a minute. You made a statement, you are now in regard to the others, pupil, you report, as it were, what is the effect of their teaching on

you. Come on, Harry, Al. Who is responsible for this? Why don't we start, why don't we start with simultaneity? Al?

(....?): Al is not here tonight, Mr. Nyland.

Mr. Nyland: Oh, oh. Is there any substitutes. George? Harry, you live in Santa Rosa. Come on. How does one say, 'be a leader'? Harry, what is Work? Tell him.

Harry Straus: Gurdjieff, when he talks about a specific attempt to make...

Mr. Nyland: No, no. Harold. That is evading the issue. I asked and he suggested it also, he tried to tell what is Work and I said, 'what is the answer of the teachers?'. So, you don't ask him what the attempt is, if the attempt is no good. You, have to tell him what is Work. We talked about the formula. I used the word prescription. What is on the prescription, you signed your name to it. You were the doctor, if you talked to him. I don't know, maybe, Al did.

Listen, Steve, you get a new prescription.

Harry Straus: Work, work is an attempt to create something objective in my life, that you do not have right now, that will give us information about ourselves. If we have a wish to do it, it is really the most important thing. If we can pick a simple time, primarily in the morning, because what we really wish to create needs like the, just like the baby who needs to be fed. So, you mentioned simultaniety and impartiality and observation. It is not necessary to think of simultaniety as being the first thing. The wish is to observe a physical body.

Mr. Nyland: Harry can you tell him, the reason why we would like to apply such concepts to the observation process as a collection of data. If you tell him the reason why they have to be impartial, he might understand, why, when it is being done, for what purpose and then it will give reason to swallow the prescription. Do you understand that, Steve? Why does one want to Work? Do you have for yourself an answer to that? Why is it your interest has been there for a year and a half and why is it that you have stuck it out? And perhaps, it has given you something, but what is it that it has given you and what is it now, that makes you question, if you actually understand Work?

Steve Paull: I mistrust my brain, my thoughts... I ask myself the ques...

Mr. Nyland: In what way? What is the matter with the brain.

Steve Paull: Well, I don't trust it as being the source of my wish.

Mr. Nyland: No. Nobody has ever said that.

Steve Paull: Pardon me.

Mr. Nyland: Nobody has ever said that. The brain is not the source of a wish. The brain is a mental activity in which also, other processes take place that are simular and in relation to it. A wish comes from another part of yourself. A wish comes really from your solar plexus. There are wishes in the brain as far as wishing to think and there are wishes in the body in order to satisfy certain

demands of the body. But, the wish for Work has to come from a consideration of that what ought to be wished for as a result of knowing that something is not as yet there that you really would wish. So, it is alright, the wish starts. Now what does that, what does that really mean? What are you wishing for?

Steve Paull: It is hard to describe because the description can't come from my brain.

Mr. Nyland: But, your brain is pretty good. It is not that complicated to describe that and I would not fight with my brain about it. No, I would like to be clear first. Why do I have a wish or find myself with a wish. What we call a motivation is a certain state in which I am, which tells me that the state is not really right or not desirable for certain reasons. One is, that it ought to be different from what it is because it has another function to fulfill and a different kind of responsibility. Another reason is that, that what I am is not good in relation to my inner life and prevents my inner life to grow up or it is not good relation to that what I call God, who also has a responsibility for me of how I am and how I behave. Or it is something that I feel within myself that are very much like a child, that I yet, as yet, I haven't grown up enough and I wish to continue to become a man if that is possible. So, you see the motivations can be different. They all will lead to a wish to do something about it. And now, out to the choice I have of doing certain things that I could do, I now choose a method indicated by Gurdjieff. I could choose many other things. I could say, I will sit and meditate for an hour. Or, will go to church every Sunday. Or, I will go to an ashram and sit at the feet of some kind of a guru. Or I will want to have contact with people who think simularly so that with them can exchange and on that basis perhaps some kind of wisdom will stick with me because of the close proximity. I will come to continue to read philosophy or religion or study comparitive religions. Or, I will try to extract out of that what I call cultures of humanity, certain states of being of such people which appeal to me. I may even say I want to study the life of different artists, composers, painters, sculpturalists, whatever it is they are, so then I can find out what makes them tick and perhaps there is something in them that I like, that I may want to immitate or that strikes a cooresponding note within me. And, sometime it is very simple. I want to become a man, like I know my father was. You see it doesn't matter what the motivations are and now only the selection becomes important when I have established a fact that I should have a motivation for the reasons why my interests in Gurdjieff should be maintained. Then I say, alright I chose Gurdjeiff. I can give reasons then, if I want to, because it will solve, in my opinion, more problems than any of the other ways and it still enables me to keep on living in ordinary life. With other words, I follow the prescription of Gurdjieff, I don't have to withdraw from this world. I

don't have to become a Monk or a Priest. I don't have to be a holy man. I don't have to withdraw in an ivory tower. I don't have to become a Monk and live somewhere in a convent. I can continue with my ordinary life, the way it is, I even can continue to make money. Now, when that is clear, then you ask, ' what will I do?' and then comes the answer as Harry gave you. You start by collecting facts about yourself in order to study what you are so that there is no maybe about a description of yourself, no further interpretation of any personal nature, that you are actually that what you now know and have experienced to be. The reason is ask why, because I want to use those facts for the continuation of building something, so that then, that building being new, is resting on that what I am now as a solid over rock, indicating a foundation from what I want to build my building. I can elaborate and say that the building has to be Kesjanian conscience or the building has to be a Soul body. Whatever, that now maybe, at least I want to say, ' I wish to become a man and after that I want to become reliable, so that all the knowledge that I have is as absolute as I can make it and that it will always be the same and not change tomorrow and will not change within the next fifty years of my life'. With other words, I am looking for solidity on which I can rely, that gives me a motivation. And then, the question is, 'what does Gurdjieff say that I want to know?'. In the first place, collecting facts which are pure, absolute, or objective. That means that the registration of such a fact has to be without the influence of any feeling and without the influence of any thought. So it eliminates likes and dislikes. It eliminates, also, associative thoughts or any kind of description, any kind of justification, any kind of rationalization, any kind of pidgeon-holing. Now, that is a big order, but at least, I will try to do that with my mind. When I am honest, I know that I cannot do it because I am constantly interfered with in any mental activity, by that what I call, 'influences from the outside of the (....?) center which is my feeling or the way I even behave. Therefore, if I want objective facts, as I call them, I have to an instrument which can function objectively. It does not exist in my subjective personality, so I am forced to create it, for the time being, functioning in that way, because my aim is to obtain objective facts about myself for the reasons we have talked about. The creation of 'I', is nothing else but the creation of that kind of instrument of registration. So that, when the fact I recieve by that instrument, which maybe a mental activity of a very definate kind. That, then such facts, when they are recorded in me in my memory become absolute for me, so that they become useful for the building of the foundation. In addition, I say this question of not wanting to having a like or a dislike as far as the interpretation of the facts which are recieved, I simply use the words, 'to become impartial in the registration of such facts'. And then, when I want to

elimimate associative values, I simply say, 'it is a time element, I don't want time to be there'. So now, I choose that what is non-time, which is for me, now. And so, the rule is observation of a correct understanding using impariality in the form of accepting myself as this creature is now. That's the formula. That is the prescription I have filled and let it be filled by some druggist and I come home with pills and I take one every two hours. Maybe, I take one every ten minutes. Maybe, I forget and at the end of the day I happen to take one. That is Work. And if you try to apply it in that kind of prescription in your daily life, you will find out how much belief, how much belief you have in the medicine. All right, Steve, will we leave it at that?

Steve Paull: Yes.

Mr. Nyland: Yeh, alright.

(.....): Mr. Nyland?

Mr. Nyland: Yeh. How much have we left. When are.. uh.

(.....): Twenty, thirty minutes.

Mr. Nyland: Are you worn out, already? Go ahead, what is it? Who? Who was it?

Steve Green: In your answer, I asked a question in the beginning as I didn't, well, the question was different for me inside and I didn't understand your answer as a result of that.

Mr. Nyland: Oh.

Steve Green: Because I've been applying what you have said to me.

Mr. Nyland: That was the question of chewing it for a long time?

Steve Green: Well, that was part of it.

Mr. Nyland: I see.

Steve Green: And, it had to do with using that in a manner which seemed to me was to lead to a principle which I could use and it applied to another situation, you mentioned which was to, the way I used it was to, at certain times during the day, I react to various situations and I tried to let that soak in, in a way. Just to let it be.

Mr. Nyland: Was that still in connection with the original question, Steve?

Steve Green: Well, the original question arose out of this question of using a principle that would lead me to Work, by the very use of that principle.

Mr. Nyland: Yeh, it is alright.

Steve Green: (....?)

Mr. Nyland: It is still a principle that leads you to Work. It is not, as yet a description of Work.

Steve Green: Well, that is my question.

Mr. Nyland: Yeh. Good.

Steve Green: And that, in this, this situation, I could, I allowed the reaction to soak in, soak in...

Mr. Nyland: Yeh, what is the reaction, now?

Steve Green: An example is, somebody is saying something to me and I wish to respond in a certain way.

Mr. Nyland: Yeh, do want to use Work now in that kind of activity; occupation? If that is your intention, to use Work there.

Steve Green: Yes.

Mr. Nyland: My answer is don't do it.

Steve Green: But, the results were, this is what is confusing, in both the situations the results are, that there is a wish to have Work while (moving?)

Mr. Nyland: Yeh, that itself maybe a wish to Work. It is not Work.

Steve Green: But the result after I made this attempt to react and not re, you know, just to let it soak in and be with it. During that period, nothing could take place.

Mr. Nyland: How do we nothing didn't take place

Steve Green: Nothing did as far as...

Mr. Nyland: No what? What (.....) didn't take place?

Steve Green: The presence of something in me which...

Mr. Nyland: Was there a presence?

Steve Green: Not, no, what I was trying to say is, this is my question, that during the time a was attempting to do that, nothing would happen.

Mr. Nyland: No. Because you didn't anything that anything should happen.

Steve Green: But, what I am trying to say is that after I'd finished that, then something would happen.

Mr. Nyland: Ah, fuss pot. Because if something happens afterwards, it not result of something that you did. It does happen to...

Steve Green: That is my question.

Mr. Nyland: Yeh.

Steve Green: What is the, what is the...

Mr. Nyland: An accidental happening. If it is actually something that gave you objective knowledge at that time. If is just a quietness where nothing happen or if there are some thoughts about what has happen in the past or that what you should do, or if it is a description of your behavior at that time. All of that, for me, is unconscious. The only time that something objective can happen is that it happens to be just by fortune; something that happens to come as an objective fact. And I doubt very much that even at such a time there will be that kind of an experience.

Steve Green: Can I ask what is the particular value of doing, of being with what one is in that kind of a situation.

Mr. Nyland: Loosening up the possibilities of the crystallization so that what has to function independently, ultimately as the three centers can be taught to function on there own and then at the same time, something in you becomes more manager of that what is taking place. It is entirely a hundred per cent unconscious. But it is an event in ordinary life that which helps one to be prepared for the possibility of making of a successful attempt for objectivity. So, in that way it has a value. But it is not a value one attaches to it, if you have in mind objective

value. At most, you can say it is a state of aliveness in which there is a consideration of the different factors which influence me as behavior. Which affect me and my feeling in having this and that kind of a feeling and influence me in having that kind of thought. And, perhaps, even can provoke an activity on the part of my physical body. That is all you can say; there are motivations of that kind which make me do, think, or feel certain things. And what I do with them is again another, begining of another cycle of unconsciousness. There is no work envolved it. There is no description of any impartiality, let alone simultaneity. There is not even a description of a correct observation. My God, when Gurdjieff tells about, look in 'From the Author' chapter; correct observation carried out, Then in the title he says impartial criticism. He has a meaning why he uses the word impartial. That is what we are talking about to illustrate what is meant by objectivity and all the rest is simply a description of my ordinary state the way it is, it is beating around the bush. It is very nice for a tea party and fu fu. It is not right for work. Work is a very definate attempt to create something that is independent of my subjectivity. And when that isn't there, of course, it isn't work but it can be preparation. I can till the soil, but it isn't planting. It only starts to enter into the planting stage when I have a seed in my hand and I put it in the soil and then I can wait until it starts to grow up. But all the preparation before; hoeing it and tilling the soil, in that sense, in eliminating all the weeds out of it and making it porous and even perhaps, putting some organic manure on it. All of that is just preparation for the soil; hoping that sometimes something will grow. And this is what I mean; preparation is fine but it is done, I say many, that does not buy you any bread in heaven. It stays still on the level (.....?) of the ordinary world, which is flat, horizontal and it is a scirmishing (sp?) around with all the different thoughts and feelings in a certain direction; one way or the other and connecting them all kind of relationships of some kind, and it is never lifting itself up, it never comes off the ground. There is never a vertical line. There is not even a wish to to plant one and definately there is no wish to climb up on it. Work means away from this earth. And, as long as I stay on this earth, I remain unconscious by definition. I say it harshly Steve, because don't bother about the things that are just ordinary unconsciousness, or what are environmental discussions or encounter group business. Leave it alone. There is something so fundemental in this that has to with freedom and how can I be free if I stay on the surface of the planet.

Steve Green: May I say something.

Mr. Nyland: Yeh.

Steve Green: That is why I asked the question because or what I was trying to say, that as a result of what I thought was something you were asking me to do. Not, I.

Mr. Nyland: Good.

Steve Green: I've experienced the freedom and acceptance of myself in the moment.

Mr. Nyland: That is good, if you had said that, you did have that experience. I wouldn't...

Steve Green: But I didn't attempt to say so and I don't, and that is what my question is, why it appears that there was no space between. There was a wish in me to have, to have this knowledge of what I am known.

Mr. Nyland: Did you have the knowledge, Steve?

Steve Green: Afterwards. After making that, this attempt to make it soak in.

Mr. Nyland: What was the knowledge at that time, afterwards of what? The knowledge of what? Knowledge of the memory that something existed or knowledge of you at that time?

Steve Green: Existing.

Mr. Nyland: That is the point. You see. Uh?

Steve Green: It was the knowledge of myself existing.

Mr. Nyland: Then, not having existed.

Steve Green: Well, when I would, at the time it happens it's there. I am there. I am. I am. And then, it is like residual and also the information, this is my question.

Mr. Nyland: When you now say, 'then and there at that time, you are, you are of the am-ness'. Is that am-ness impartial? At that time, when you say it? 'I am', is that impartial?

Steve Green: There is no judgement all it is just that I am.

Mr. Nyland: The judgement is, is there any kind of any form of the description of the state of your am-ness? Is there any kind of a feeling that's envolved in it? It is not a question that there is no interest. It is a question of extreme interest, but an impartial interest, because I will say it doesn't bother me and maybe fall asleep. The result of Work is an activity, which I know exists and keeps on registering the existence of that what is alive in me. And, it has to be very clear, because it leaves a taste of some kind of being awake. If that isn't there, then all the rest is just a little description, as I say, maybe leading up to it or afterwards thinking about it and hoping that it was there at the time and it is only a memory that you have now. But don't make it so complicated at such times, when it is so difficult to define if it is this or that.

Steve Green: I tried to say that, I mean, I'm, I'm very unsure what is going on, because I have found that what I am trying to describe was that, what you given me as something I understood to do and that the result was that after, as soon as I let go of this trying to let this soak in, something happened which was, I was free and that there was complete acceptance and that I was, I mean, from my perspective, I am where I was and that it was so simple and so clear that there was no question about that time.

Mr. Nyland: Alright, Steve.

Steve Green: It was not a, it wasn't, I made no formulation between the time I attempted to do what you said and this result. This is why the question.

Mr. Nyland: If there were, if that came after the particular period of that kind of experience, the certain state of yourself in which you recognise the existence of that, that you were and that was impartial so that you could accept that state and at that moment there was simultaniety because there was no question of any as lets call it, association. If that happen, afterwards, it didn't matter that it happen, after the experience. The fact that it did happen and you do say, 'that was what I was or I am and that was pure in the sense I know my objectivity', then of course, I say, yes, that sounds good to me. I still can have doubts, but I am not taking that away from you. When it is an experience which is honest and for which you say it answers all of the requirements of an of an objective fact, I am not questioning that, that what you concieve of as objectivity is wrong. You simply say that was an experience of that it was there, but mind you, you ask, because if was there, you know it. You don't have permission from me. You know it once and for all and not even God can take it away. That is why I argue about it a little. If it is doubtful, it is not Work. Work is clear as a bell. It is a taste unforgettable. It is a realization of life and even no form. And, when it is there, I don't ask my neighbor, 'am I working'. I don't mean it any derrogatory sense, Steve, I only want it so that you can assure me that it was Work and when you make that statement for you and in your opinion it was work, I will say yes, keep it up, do it again. See if you can repeat that kind of statement; that kind of experience. At the same time, I would say, try it in much simpler ways, so that you don't have to have an argument about it. Now, can you leave it. Alright.

(....?): Mr. Nyland.

Mr. Nyland: Yeh.

(....?): On thursday night,(.....?) and he made fifty attempts a day

Mr. Nyland: Oh he said, fifteen attempts, I think.

(....?): Fifteen?

Mr. Nyland: At the time.

(....?): I thought he said fifty.

Mr. Nyland: Well, maybe. Afterwards, he made fifty.

(....?): I, the next, I had a really strong feeling about my own laziness. And...

Mr. Nyland: How many did you make?

(....?): Not fifty.

Mr. Nyland: Alright.

(....?): So, the next morning I got up and we were working on putting siding on our house and my job is to drill the boards and to soak them, and use some putty. I have been doing it for three weeks, so it is really something I know how to do now.

Mr. Nyland: Uh huh.

(....?): So I was really trying really hard and I kept thinking of David and how really lazy I was and trying to make these attempts and I just made attempts, many, many times over like five hours. It was really strong and I kept doing it. But, I never really got a registration of a presence. I would try to create that something to be observing me that was impartial and I really never had that registration, but at the same time I felt like I was really making good attempts.

Mr. Nyland: You made good efforts in the direction of reaching result which you should have recieved when the objectivity was actually satisfied. The efforts which can may and in fact that you were interested and attributed to that what David had mentioned and the attitude you know have toward David, that at least you could at least overcome part of your laziness. Even intentionally wanting to overcome it and then to be busy and drill holes for which I have a certain dexterity does not automatically lead to this question of an observation process giving me impartial facts. At he same time, the thoughts and the feelings about it, is a (....?) in that direction and what will be needed is the simplication of the conditions of yourself in order to then I have the actuality of something existing which becomes impartial to me. That I think is the conclusion you should draw because it was to complicated from the standpoint of unconscious work and it took up to much energy so there was very little left. If in the midst, or at certain times, you could have stopped and not drill and not put up the siding, but just hold it. Or, not even hold it, be for yourself with your hammer or your drill poised in your hand, then come to yourself and then realize, you being there and then accepting the fact of you being there as a body standing and then hoping that there is no further interpretation of what you like or dislike or association with it or reason why that becomes (....?). At such a time, in the midst of that kind of activity you could have something that really gives you more value for what you are trying to do. Maybe also, you know the differences between that kind of experience and the experience simply as a result of having thought about Work. Would that be helpful?

(....?): Yeh, there were other times when I had to think of Work in a trough of solution and I would have time to stand there while it sat there and I would try then to have a, you know that was a different kind of a time that I would try to(....?).

Mr. Nyland: I think that is good because the conditions were probably a little bit more conducive.

(....?): But at the same time, I, I could say that I probably felt, I sure I was less cluttered then, but it was still, I still didn't have a registration.

Mr. Nyland: What you have to do is still slower. You still have eliminate any kind of a thought. Then you have drain it so that you really consider yourself a lump of

flesh. Without any kind of activity of a mental or a feeling kind. Then I am quite certain if you want to repeat it by sitting in a chair and closing your eyes there is a chance that something can become aware of you sitting there, as a body.

We will continue on that, next, uh, next meeting. (....?) we don't want another one right now. See you tomorrow at lunch. Have a good morning tomorrow if you happen to come here. Good Night.

Rough Draft - Rawlinsdale
Type - Rawlinsdale
1st proof -
2nd proof -